[99 cont.]

262 V, pp. 269 f. Markham, p. 140. Coote, p. 154. Dewar, p. 248. Joest in Baessler, p. 372.

311 The land on Santa Cruz is divided into bush and cultivated land; the latter is further divided into communal land, 423 which, besides the village square, includes the land formerly cultivated, and family land, the families' shares in the land under cultivation at the moment. Anyone may own trees on [244] land that does not belong to him (2). The yam fields are

2. Codrington, pp. 59, 63.

[905] exchanged each year; the native reckons the years by the yam harvests: one year = one yam (3). The men tend to

3. Joest in Baessler, p. 380; Tagebuch, p. 54.

244 clearing the bush; setting out the yam cuttings, tending them, [462] and harvesting are women's work (4). The entire planting,

4. Joest in Baessler, p. 380. For Vanikoro, cf. D'Urville, Voyage de l'Astrolabe, pp. 163, 183. Lesson, Revue d'Anthropologie, V, p. 270.

laid out at right angles, is surrounded by a stone wall or a [23] living hedge, probably for protection against the half-wild [423] pigs. Within this space the plots of the individual families are separated from one another by ditches (5). The yams

5. Joest in Baessler, p. 380 (the hedges are called natande, the ditches nilende. Carteret, p. 358. Dillon,

[100 cont.]

252 Gaimard in D'Urville, p. 327 (the expression there, "par la cuisson de cette racine sur un morceau de bois" [by roasting this root on a piece of wood], is not clear).

251/ and arrowroot (11) [see footnote above]. A preserve is made out of arrowroot by grating the root, straining it through bark cloth, letting it settle in water, and, after the water is poured off, shaping it into balls; these balls are carried in the [101]
252 shoulder bags (1). Breadfruit is steamed in the oven on Vani-

1 and 2. Dillon, p. 181.

koro (2) [see footnote above].

262 Meat dishes -- with the possible exception of fish (3) --

[252] 3. Carteret, p. 351 ("broiled fish" [cited in English]). Dillon, p. 181 ("fish, etc. baked in the ovens" [cited in English]); 273. D'Urville, p. 215. Lesson, Revue d'Anthropologie, V, p. 270. Joest in Baessler, p. 391.

[574] are only a festive-day treat for the natives. The principal feature of festive meals on Ndeni is shark and the half-wild
[252] pigs, which are prepared in the earth-oven between red-hot stones (4). [Fig. 30 appears here.] Turtles are caught with

4. O'Ferrall in J.A.I., XXXIV, pp. 223 ff. Dalrymple, pp. 88, 193. Dillon, pp. 181, 273. That pigs were rare and were not sold is mentioned by D'Entrecasteaux, p. 377, and Labillardière, p. 260, but

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[101 cont.]

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Dillon (p. 393) did not learn of this, and perhaps the former merely happened to come in a period when pigs were taboo (cf. the passage in Lesson at the end of the footnote). But according to Dillon, p. 170, and D'Urville, pp. 188, 216, and 356 (Sainson), the number of tame pigs on Vanikoro was small, and Dillon says wild ones, or most likely pigs that had run wild, were also present. Cf. also Lesson, Revue d'Anthropologie, V, p. 270.

262 Turtles are caught with nets; catching and consuming them -- they, too, are steamed in the oven -- is an event for the whole village. The fortunate catcher, who strengthens his social position by the feast which he gives the community, hangs the skulls of the animals in his house as mementos (5). Flying mammals are also

[225 252 574 554]

5. Dillon, pp. 239 f., 273. F. de Tolna, pp. 273 f. (also the skulls of pigs). According to Lesson, Revue d'Anthropologie, V, p. 270, their consumption is a monopoly of the chiefs.

eaten (6). Mussels and crabs are part of the daily sustenance (7).

6. Dewar, p. 248.

7. Joest in Baessler, p. 86. Lesson, Revue d'Anthropologie, V, p. 270.

Poultry is seldom or never eaten, perhaps for totemistic reasons. Although chickens are kept as domestic animals on Ndeni -- they are tied by one foot to a post or a block of coral -- they are very rarely eaten, and their eggs never; only their feathers are used as a head decoration.

[231] [237]

/156 cont./

Today, besides Mr. Matthews, only one missionary of the Melanesian Mission periodically lives on Nitendi, and colonization by Whites has never been very great. Thus there is little direct contact between Whites and natives on the island itself.

The inhabitants of Nitendi do not enjoy a very good reputation and are regarded as war-like and aggressive, probably not entirely unjustly, for Mendaña himself, the discoverer of the island, was greeted with a hail of arrows, even before he landed. This was the customary welcome accorded almost every stranger in Melanesia, however, and if elsewhere strangers were first induced to land then attacked, this in itself shows the more candid and more courageous character of the Nitendi men. And in fact, they seem candid and not very crafty, at least in comparison with the inhabitants of the New Hebrides. Now that they have become accustomed to generally peaceful intercourse with Whites as a result of missions and recruitment, they are, in contrast to other Melanesians, gay, trustful, and obliging, even in front of Whites. Only a slight infraction of their etiquette, however, arouses spontaneous enmity. Then they reach for the bow and arrow, but their anger quickly subsides, especially if they do not have the advantage, and a payment will usually atone for the crime. Often it seems as though they fight only to satisfy their laws. The beginnings of gratitude are there.

A sense for the comic is strongly developed. There is great fondness for ridicule, and their wit seems to be keen and to the point. A man's weak side is grasped in a moment and forever afterward it is laughed at and ridiculed. They have no compassion. Other people's suffering leaves them cold or amuses them, whereas their own pain is very strongly felt, not so much chronic suffering as acute injury.

Animals are tortured out of carelessness, but domestic animals are well cared for. Children are treated tenderly (1),

1. [Probably everywhere the smaller children are carried by the mother on the left hip in the bark-cloth shawl,

/159 cont./

88 felt, and the boy who the day before was still completely naked
[834] will, after he has been clothed, feel utterly disgraced if he has exposed himself, and under no circumstances can he be induced to remove his modesty cloth in public. Clothing the boys takes place over a large part of Nitendi at a common festival every three (five) years. The pigs are killed by being drowned in the pools of the reef (2). Before that the boys

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[142]
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Fig. 2. Man with woven apron, with hair and arm ornaments, neck and leg bands. (Speiser photo.)

2. [See also O'Ferrall, section "Headmen," and Coombe, p. 177. According to the former, on the Reef Islands the pigs for the feast are killed by being hung over a large fire.]

are confined in a house for one month and are not allowed to see any women.

/160/ According to Coombe, p. 177, first the ears of the newborn child are pierced, and later the nose (1), while at the same

1. According to Jennings, JAI, XXVIII, p. 165, the septum of the nose is pierced a couple of weeks after birth.]

time the head is shaved, with the exception of a tuft on the forehead (2). When the child is six or seven years old, the

2. [See Joest's Tagebuch (cf. p. 10 above,

/184 cont./
25| supply, which has undergone a kind of process of fermentation,
262 is greedily consumed (1).]

1. [O'Ferrall, section "Matema." Coombe, pp. 204 f.]

262 As far as I know, the inhabitants of Nitendi do not use sago, but the Reef Islanders do. They spend a few months of
166 each year in Nitendi, where, for example, in Carlisle Bay, they have acquired land and /185/ founded a colony. There they ob-
25| tain sago (1), which they store in plaited cylinders three meters
[915]

1. [Speiser, Südsee, p. 301.]

long and about 40 centimeters in diameter. These /Fig. 27 appears here/ tubes are hung in the men's house under the ridge beam. The plaiting is very simple (Fig. 28).

●23| [Half-wild pigs are kept. Stone /Fig. 28 appears here/
[351] walls around the villages and plantings serve to keep them away.
After a meal the natives take the leftovers into the bush and
[269] call the pigs, who recognize their master's voice perfectly. Sometimes an ear ring, or nowadays a piece of red cloth, are put in the ears of the pigs (2).]

2. [O'Ferrall, section "Headmen." Strange pigs that get into the plantings may be killed and consumed.]

Fishing and Hunting

226 Fishing is exclusively men's work, as is the making of
462 nets (3). Fishing has been highly perfected, and nets are made
229 [Text continues on p. 73--Analyst]

3. [See below, pp. 99 f.]